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the WORLD COUNCIL of CHURCHES (in process of formation)
the INTERNATIONAL MISSIONARY COUNCIL
the WORLD ALLIANCE for INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES
the WORLD ALLIANCE of YOUNG MEN'S CHRISTIAN ASSOCIATIONS
the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION
the WORLD'S STUDENT CHRISTIAN FEDERATION
the WORLD'S SUNDAY SCHOOL ASSOCIATION

The aim of the Ecumenical Press Service is to keep its readers informed of trends of thought and opinion in and about the Churches and Christian movements. It is therefore not to be held responsible for opinions expressed in its news items.

No. 3

Fifteenth Year

January 23, 1948

Important Ecumenical Meetings in Geneva

This week, from January 20 to 23, the Administrative Committee of the World Council of Churches and the Committee on Arrangements for the Assembly of the World Council in Amsterdam (summer 1948) have met for a last important meeting.

It is a remarkable fact that all the members of the Administrative Committee, without exception, were present. These include the five Presidents of the Provisional Committee, i.e. Dr Marc Boegner, Dr Geoffrey Fisher, Archbishop of Canterbury, Dr Erling Eidem, Archbishop of Sweden, Dr S. Germanos, Archbishop of Thyatheira, and Dr John R. Mott.

The meetings have dealt fully with the programme, agenda and organisation of the Assembly. It was reported that the number of Churches which will officially participate in the setting up of the Council has now risen to 133 and that practically all these Churches will send full delegations to Amsterdam. It may therefore be expected that the Assembly will become the most representative ecumenical gathering held since the beginning of the ecumenical movement.

The new Churches which have become members of the World Council since October 1947 (see E.P.S. No. 34) are:

Canada:	Churches of Christ (Disciples)
China:	Chung Hua Sheng Kung Hui (Anglican Church in China)
Germany:	Evangelische Brüder-Unität (Moravian Church)
India:	United Church of Northern India
Korea:	Korean Methodist Church
South Africa:	Church of the Province of South Africa Presbyterian Church of South Africa
United Kingdom and Eire:	Undeb Bedyddwyr Cymru a Mynwy (Baptist Union of Wales and Monmouthshire)
United States:	Danish Evangelical Lutheran Church of America.

E.P.S. Geneva

American Church Aid to Europe in 1947

The need for Church aid to Europe continues, both on the material side and on the spiritual, but especially on the spiritual.

Material aid means clothing, shoes, food medicaments, etc., given by the Churches through Church World Service to Reconstruction Committees in various countries for distribution to the needy of all classes and creeds, but particularly to the poorest members of the Protestant Churches. Spiritual aid means contributions to those plans and projects and purposes of the Churches, validated by the National Reconstruction Committees, approved and explained by the Department of Reconstruction and Inter-Church Aid in Geneva, and transmitted to giving countries with a view to the reviving of European Church life. It would be possible to provide all the material aid required and yet, if the spiritual aid were deficient, the Churches would not be sufficiently supported in the tasks which confront them.

At present in the United States there is a very marked increase in material aid, the costs of processing which result in a very considerable decrease in the amount of money available for spiritual aid. This is a quite serious situation.

The Annual Report of Church World Service Inc., presented by its Executive Vice-President, the Rev. Dr A. L. Warnshuis, indicates how the Churches in the United States are attempting to meet the needs of Churches in both Europe and Asia. The figures it contains must, however, be read in the light of the general situation if they are to be understood, as they indicate that the greater part of the resources of the Churches in the United States are being used for material aid and that vast sums of money, otherwise available for spiritual aid, are being expended to support the generous material gifts of American Christians.

Dr Warnshuis reports: Church World Service relief for war victims in Europe and Asia in 1947, including cash donations, totalled \$14,500,000, an increase of \$1,000,000 over 1946. Aid went to 43 countries, distributed under supervision of the Reconstruction Department of the World Council of Churches in Europe and national Church committees in Asia.

Church groups participating in providing funds and supplies represented 30,000,000 Christians including among their thirty national denominations three branches of the Eastern Orthodox Church - the Rumanian, Serbian and Russian Orthodox Churches in North America.

High in the list was work among refugees and displaced persons; 1,100 displaced persons had been helped to come to the United States, where they settled in 124 communities in 32 states.

Pastors' salaries were supported in various countries; Christian institutions were helped toward re-equipment; transport was provided for bishops and pastors with large areas to oversee; schools, seminaries and national church leaders in Europe and Asia received 120 librarians of 100 books each, at an average cost of \$250 for each library. Tens of thousands of church periodicals

Material Church Aid to Europe in 1943

The need for Church aid to Europe continues, both on the material side and on the spiritual, but especially on the spiritual.

Material aid means clothing, shoes, food, medicines, etc., given by the Churches through Church World Service to Reconstruction Committees in various countries for distribution to the needy of all classes and creeds; but particularly to the poorest members of the Protestant Churches. Substantial aid means contributions to those plans and projects and purposes of the Churches, authorized by the National Reconstruction Committees, approved and included by the Department of Reconstruction and Church Aid in Geneva, and transmitted to giving countries with a view to the reviving of European Church life. It would be possible to provide all the material aid required and yet, in the spiritual aid was deficient, the Churches would not be sufficiently equipped in the tasks which confront them.

As present in the United States there is a very marked increase in material aid, the costs of processing which result in a very considerable decrease in the amount of money available for spiritual aid. This is a grave serious situation.

The Annual Report of Church World Service Inc., presented by its Executive Vice-President, Dr. A. L. Hamman, indicates how the Churches in the United States are attempting to meet the needs of Churches in both Europe and Asia. The figure is certainly small, however, in view of the fact that the general situation in Europe and Asia is such that the great part of the resources of the Churches in the United States are being used for material aid and that vast sums of money, quantities available for spiritual aid, are being expended to support the generous material gifts of American Christians.

Dr. Hamman's report: Church World Service raised for war victims in Europe and Asia in 1943, including cash donations, totaling \$1,500,000, or an excess of \$1,000,000 over 1942. Aid went to 43 countries, distributed under supervision of the Reconstruction Department of the World Council of Churches in Europe and national Church committees in Asia.

Church groups participating in providing loans and supplies represented 30,000,000 Christians including more than thirty national Reconstruction Committees of the Eastern Orthodox Church - the Russian, Serbian and Russian Orthodox Churches in North America.

High in the list was work among refugees and displaced persons: 1,100 displaced persons had been helped to come to the United States, where they settled in 12 communities in 32 states.

Pastors' salaries were supported in various countries; Christian institutions were helped toward self-sufficiency; transport was provided for clergies and pastors with large areas to oversee; schools, seminaries and national church leaders in Europe and Asia received 100 thousands of 100 books each, at an average cost of \$250 for each library. Tens of thousands of church periodicals

were sent. Thirty foreign students were brought to the U.S.A. for a year's study. Scores of others received scholarships to study in other countries. These students were preparing for the ministry of their own communities. Hundreds of tons of paper were distributed to the Churches of Europe, and a dozen other projects supported, but the lack of sufficient funds has seriously handicapped the efforts of the Churches of Europe to advance to new activities and increased vitality.

E.P.S. Geneva

An Important Event at the Ecumenical Institute

January 15, 1948 will be remembered as an important date in the history of the Ecumenical Institute at Bossey. On this date the well-known Dutch missionary, Professor H. Kraemer, took up his duties as Director of the Institute, after many years' fruitful activity at the venerable University of Leyden. The young Institute is faced with the task of training Christians for service in the Church of Christ all over the world. It is only now that Professor Kraemer has been able to begin his work at Bossey, although he was appointed in 1946. At the official opening of the Institute (see E.P.S. No. 36, 1946) he spoke of the spirit and the fundamental purposes of Bossey. Dr Visser 't Hooft, General Secretary of the World Council of Churches, in his welcoming speech described the work of the Institute as pioneer-work, which was to be carried on with God's help, on the lines of ecumenical education and renewal, under the direction of Professor Kraemer.

There is no other branch of ecumenical work, as Dr Visser 't Hooft emphasised, which has such opportunities as that of planned training for evangelism, for which it is essential to have "an intellectual, theological and ecumenical conscience" which it is hoped to incorporate in the whole work of the Institute.

Professor Kraemer expressed the hope that the legitimate expectations for the future of the Institute "might with God's blessing be realised". The aim of the Institute team is to seek indefatigably for a deeper understanding of the Gospel message, and for the right answer to the questions "for what purpose are we placed in the world as Christians, and as members of the Christian Church? What must be demanded of us in this capacity? And how can we obtain increasing insight into the truth of the Gospel, and see it with the eyes of Christ?"

The constructive fellowship of a constantly growing circle of those who are trained for ecumenical service means (in its true significance) "realising that we are there for one another". But the condition for this is the deepening of our spiritual life in common prayer and praise. "Only then is Christ, our Lord, in the midst. We cannot proclaim Christ as Lord of the world, unless He is Lord in our own midst". This reveals the roots of all ecumenical work: to enable Christ's Church to fulfil its purpose, in accordance with its nature and its destiny. "The unity of the Church", which then comes to the fore as the aim and justification of all ecumenical work, "must never leave us any peace."

Professor Kraemer gave his first lecture at Bossey during a six-weeks' course on Evangelism which opened on the same day, and was attended by 35 students from 15 countries. Continuing the same line of thought described above,

Dr Kraemer made the fulfilment of the Church's task of evangelism dependent on the fulfilment of the apostolic task, of service - the message translated into action. "The re-birth of the Church can only come about through the rediscovery of the Church's apostolic task". The Church itself lives by its message, the message of salvation. "With the awakening of the apostolic spirit the Churches learn to ask one and the same question, concerning the content of the Christian message, when they consider the apostolic and prophetic character of the Church in a world that is estranged from Christ." Evangelisation or apostolic service means "that one is absorbed into God's plan for the salvation of men and of the world"; not the religious conquest of the world, but "partnership and cooperation in God's secret, unceasing activity in the world". That is why evangelisation is the "unquestionable and joyful office of ambassador fulfilling the purpose of God", and hence a decision for life or death. E.P.S. Geneva

U.S.S.R.Metropolitan Theophilus of North America Summoned
Before Council of Bishops

The Patriarch of the Russian Orthodox Church in Moscow has decided to summon Theophilus, Metropolitan of the North American Orthodox Church, before the Council of Bishops, as the highest court of the Church, on the ground that he has broken off relations with the Mother Church. The circular letter in which the Patriarch made his intention known, and which was published by the Tass Agency, is addressed to the clergy and the Orthodox believers in America.

The same measures have been taken in respect to the Archbishops Leonty of Chicago, John of Alaska, John of Brooklyn, and Bishop Nikon, who has recently emigrated to America. They are accused of contravening the decision taken in Cleveland in 1946 (see E.P.S. No. 45, 1946) which recognised the Patriarch as their spiritual head, while at the same time preserving the autonomy of the Church in America. The circular ends with an appeal to the believers in America to submit themselves to the Archbishop Makarius of New York, the Exarch of the Moscow Patriarchate in North America. E.P.S. Geneva

GREAT BRITAINStudent Christian Movement Conference atWestminster

From January 6 to 10, 1948 Central Hall, Westminster, was packed by thousands of young men and women who had gathered together for a conference convened by the Student Christian Movement. The meeting was opened by the Archbishop of Canterbury, the Vice-Chancellor of London University and the Mayor of Westminster. The principal aim of the meeting was to discuss the responsibility of a Christian in the present world situation, to other people, to British and international affairs; to universities. It was a significant sign that there were more men than women at the conference. Although it was mainly British, among the 2,000 delegates some came from other lands: 34 countries responded to the roll-call. Among them was a group of 30 Germans, some of whom were prisoners of war. Although it was an outspoken Christian conference a good proportion of the audience was drawn from students who do not yet accept the Christian faith.

In an article appearing in "The Christian World" Hugh Martin writes that each day one main theme was studied in the morning. Then the company divided into 100 groups of discussion. In the evening a speaker discussed what Christ-

in Russia and the fulfillment of the Church's task of evangelism are linked on the fulfillment of the apostolic task, of service - the message translated into action. "The re-birth of the Church can only come about through the rediscovery of the Church's apostolic task". The Church itself lives by its message, the message of salvation. "With the awareness of the apostolic spirit the Church learns to see one and the same question, concerning the content of the Christian message, when they consider the apostolic and prophetic character of the Church in a world that is estranged from Christ." Evangelization or apostolic service means "that one is absorbed into God's plan for the salvation of man and of the world", not one religious conquest of the world, but "partnership and cooperation in God's secret, unending activity in the world". That is why evangelization is the "unconditional and joyful offer of salvation to all men, the gift of God", and hence a decision for life or death.

U.S.S.R. Metropolitan's Description of North American Churches
Before Council of Moscow

The Patriarch of the Russian Orthodox Church in Moscow has decided to examine the Patriarchate of the North American Orthodox Church, before the Council of Moscow, as the highest court of the Church, on the ground that he has broken off relations with the Russian Church. The circular letter in which the Patriarch made his intention known, and which was published by the Press Agency, is addressed to the clergy and the Orthodox believers in America.

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The same message was sent to the Patriarch of the Russian Orthodox Church in Moscow, who has received it with interest. They are accused of compromising the decision taken in Cleveland in 1946 (see U.S.S.R. No. 45, 1946) which recognized the Patriarchate as their spiritual head, while at the same time preserving the autonomy of the Church in America. The circular ends with an appeal to the believers in America to submit themselves to the Archbishop-Bishop of New York, the Primate of the Moscow Patriarchate in North America.

U.S.S.R. Student Christian Movement Conference at Westminster

From January 8 to 14, 1948 Central Hall, Westminster, was packed by thousands of young men and women who had gathered together for a conference convened by the Student Christian Movement. The meeting was opened by the Bishop of London, the Vice-Chancellor of London University and the Mayor of Westminster. The principal aim of the meeting was to discuss the responsibility of a Christian in the present world situation, to offer help to British and international workers, to understand it was a significant aim that there were more men than women at the conference. Although it was mainly British, among the 2,000 delegates some came from other lands: 34 countries responded to the roll-call. Among them was a group of 30 Germans, some of whom were prisoners of war. Although it was an orthodox Christian conference a good portion of the audience was drawn from students who do not yet accept the Christian faith.

ian obedience means in everyday terms. Each day closed with a service of worship in which the conference offered to God that sphere of life, and themselves as citizens and members of the worldwide Church.

Among the speakers were Bishop Hanns Lilje of Hanover. He spoke on the "depersonalisation" and enslavement of modern man. He asserted man's true dignity and worth in the purpose of God. Christians can go to the world with good tidings as to what man is and what life ought to be.

Another speaker was Professor Reinhold Niebuhr (U.S.A.). Describing himself as "a theologian who messes in politics" he surveyed first the difficulty Christians have always had in relating the ultimate individualism of the Gospel to the inevitable moral ambiguity of politics. Christians must make political decisions, he said, though none had the right to say that all good Christians must belong to his party. Christians had the ultimate security of a faith which gave them freedom to work in history without giving way to alternating moods of unrealistic hope or unjustified despair.

Dr W.A. Visser 't Hooft, President of the World's Student Christian Federation and General Secretary of the World Council of Churches, urged that it was not for the Church to take sides with either of the great international alignments of our day. There were arguments that could be advanced on Christian grounds both for and against "Communism" and "Western Capitalism". Yet the Church could not retreat from the international field to an individualistic gospel. The task of the Church was rather to create a new front, cutting across all the existing political fronts. But it could do that only at the price of real repentance, for its involvement in the sins that had helped to create the present situation. Only by a miracle could the Church again become God's spokesman to the nations. Our task corporately and individually was to make practical demonstrations of human solidarity. Only a Church with real unity had any right to preach unity to the world.

Professor Hodges of Reading reminded that the crisis of reason which is breaking on England is a century old in Europe and has borne bitter fruit. Against this background he worked out the nature of Christian obedience. The Christian does not see a world of physical objects about him but a series of acts of God, and situations in which God confronts him.

Saturday night saw St Paul's Cathedral crowded for the closing service of the conference. The sermon was preached by Professor T.W. Manson. He stressed the fact that the Student Christian Movement is at work among an important section of the community on behalf of all the Churches, and expressed the hope that the Churches will through this conference come to realise this more than they do, and help the Movement in its evangelistic and pastoral task.

E.P.S. Geneva

YUGOSLAVIA

For "Cooperation Between Priests and State Officials"

Three Hundred Orthodox priests from Serbia and the autonomous regions of Kosovo, Metkija and Vojvodina, met in Belgrade at the beginning of December 1947, to form an organisation which will cooperate with the government in social,

economic and educational projects. It was inaugurated in response to recommendations by the Holy Synod last spring, which called for "cooperation between priests and state officials", and followed the call of Patriarch Gavrilov, head of the Orthodox Church in Yugoslavia, asking the clergy throughout the country to support "all activities for the benefit of the people" sponsored by the government. The group is similar to other associations reportedly set up by Orthodox clergymen in Bosnia-Herzegovina and Croatia.

A resolution approved by the meeting declared that "we must unite our forces with other professions and sections of the population", because "only in this way will we achieve improvement in the standard of living of our whole people, and even of us priests". The resolution condemned "clericalism" for "having brought much evil to the world, and even to us".

"We want friendly cooperation with state authorities", the resolution said. "We do not want to work for those who have never been inside a church, but who are now allegedly extremely pious and beating their breasts because of the reputed loss of the Church's prestige."

E.P.S.Geneva

PALESTINE

Religious Liberty

The Information Service published by the Research Department of the Federal Council of the Churches of Christ in America gives in its issue No. 41 of December 1947 a survey of the situation in Palestine and of the partition of the country in Jewish and Arabic states.

It recalls the report presented by the United Nations Special Committee on Palestine (UNSCOP) which attempted to safeguard all religious interests, and asked that the constitutions of the two states be required to guarantee: freedom of conscience and free exercise of all forms of worship; no discrimination of any kind on grounds of race, religion, language or sex; respect for personal status of minorities and their religious interests; no interference with religious bodies of any faith; state provision of adequate primary and secondary education for the Arab and Jewish minorities in their own language and cultural traditions. Christians are not specifically named.

There are 145,000 Christians in Palestine, the main body of the Christian community being Arab. These Christians are not recent converts but are descendants of members of the primitive Christian Church, who were converts of the Apostles. There are also representatives of practically all known Christian communions, maintaining missions, schools, religious homes and charitable institutions - Protestants of all denominations and countries of origin, Roman Catholics, Greek and Russian Orthodox, and sects peculiar to the country.

Arab Christians have naturally tended to take the position of their fellow Arabs of Moslem faith regarding the political future of their country. Representations by Christian groups generally have avoided the political issue and concentrated on the securing of religious liberties. A communication from the Joint Committee on Religious Liberty to the Anglo-American Committee of Inquiry in January, 1946, said experience had shown "that religious liberty must be assured not only in the constitution but also... in its interpretation in the courts as well as in the sphere of administration."

The meaning of religious freedom includes, the Committee urged, freedom of religious education, the right for nationals and foreigners to open schools and other institutions for the education of members of their own community in which "they will be free from the obligation to teach any religion other than their own...; they may follow their own methods of instruction...; they may appoint their own staff in all subjects...; they may participate in grants made by the government to non-government schools...; and their students will be admitted without discrimination to government examinations."

In his memorandum to the Anglo-American Committee the Rt Rev. W.H. Stewart, Bishop of the Church of England in Jerusalem, noted Zionist testimony that anyone who considered himself a Jew counted as a Jew. He commented: "In practice the Jewish movement in Palestine has rather taken the line that a Jew is a person of wholly or partly Jewish blood and of any or no religion, except Christianity."

Bishop Stewart, in collaboration with the Rev. W. Clark-Kerr, Moderator of the Church of Scotland Presbytery of Jerusalem, submitted a memorandum to UNSCOP saying: "We speak from long experience of many individual cases when we say that in spite of theoretical religious liberty, converts to Christianity in Palestine are liable to be, and frequently are, deprived of their inheritance, boycotted in or even dismissed from their employment, turned out of their homes, pilloried in the press, 'framed' in the law-courts, and threatened with, and often subjected to, personal violence. It is simply an unreality to speak of freedom of religion when converts to Christianity, whether from Islam or Judaism, have neither freedom from fear nor often freedom from want." E.P.S. Geneva

UNITED STATES

"2000 Opportunities for Missionary Service"

The Student Volunteer Movement in New York has drafted a list of "calls" from all parts of the world showing that Christian young people have more than 2000 opportunities for missionary service in all parts of the world. The list is drawn up from information supplied by 25 denominational mission boards and interdenominational agencies, in no less than 37 countries of Asia, Africa, America and Europe.

Workers are in greatest demand in the educational and medical fields. Other employment is offered in church and community activities, religious education, rural evangelism, social and welfare work.

Up to last September the Student Volunteer Movement handled some 500 applications for missionary service from students. This figure represents only a small percentage of the total, as most applicants are referred directly to the denominational boards.

In many cases a student's own denomination may not have an opening in the field in which he or she is interested, and the student will apply for a call from another denomination in order to serve in a capacity for which he is best suited. E.P.S. Geneva

